



CLARION CALL

grande marce rudyov sectorial newsletter vol 1 no 7 july '74

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EDITOR'S NOTE

BABA'S blessing of devotion has been showering down upon us and we want to share it with you. HIS presence, felt so intensely at our first S.S.S, has left the entire sector ringing with HIS name. We can just imagine, with BABA staging similar retreats in all corners of HIS world, how strong and united in HIM we will quickly become.

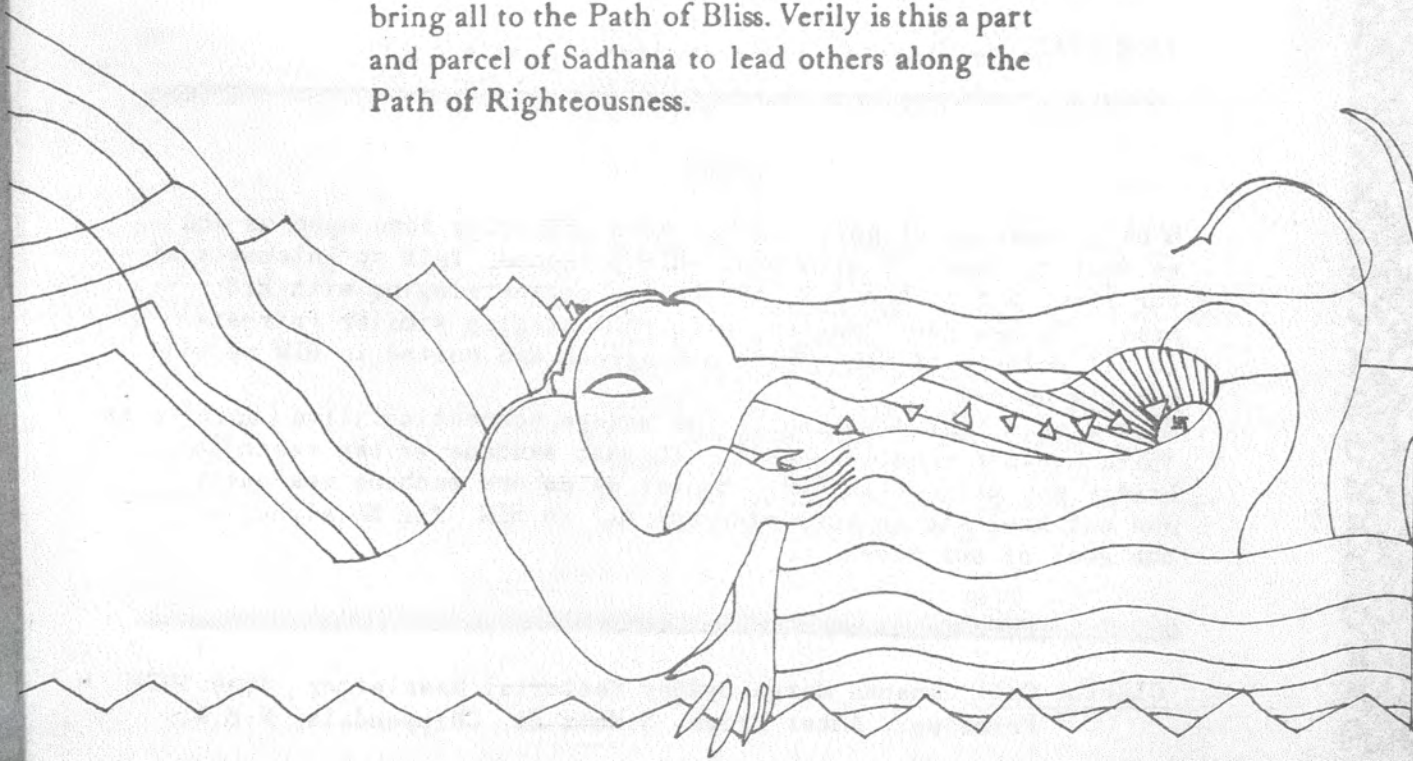
HE has said that devotion is the bridge connecting jiiva (unit) with Shiva (cosmic consciousness). Through sadhana we can reach this bridge and merge with HIM. So let us do our sadhana zealously and not hesitate to surrender our all to HIM, for HE alone is the goal of our lives.

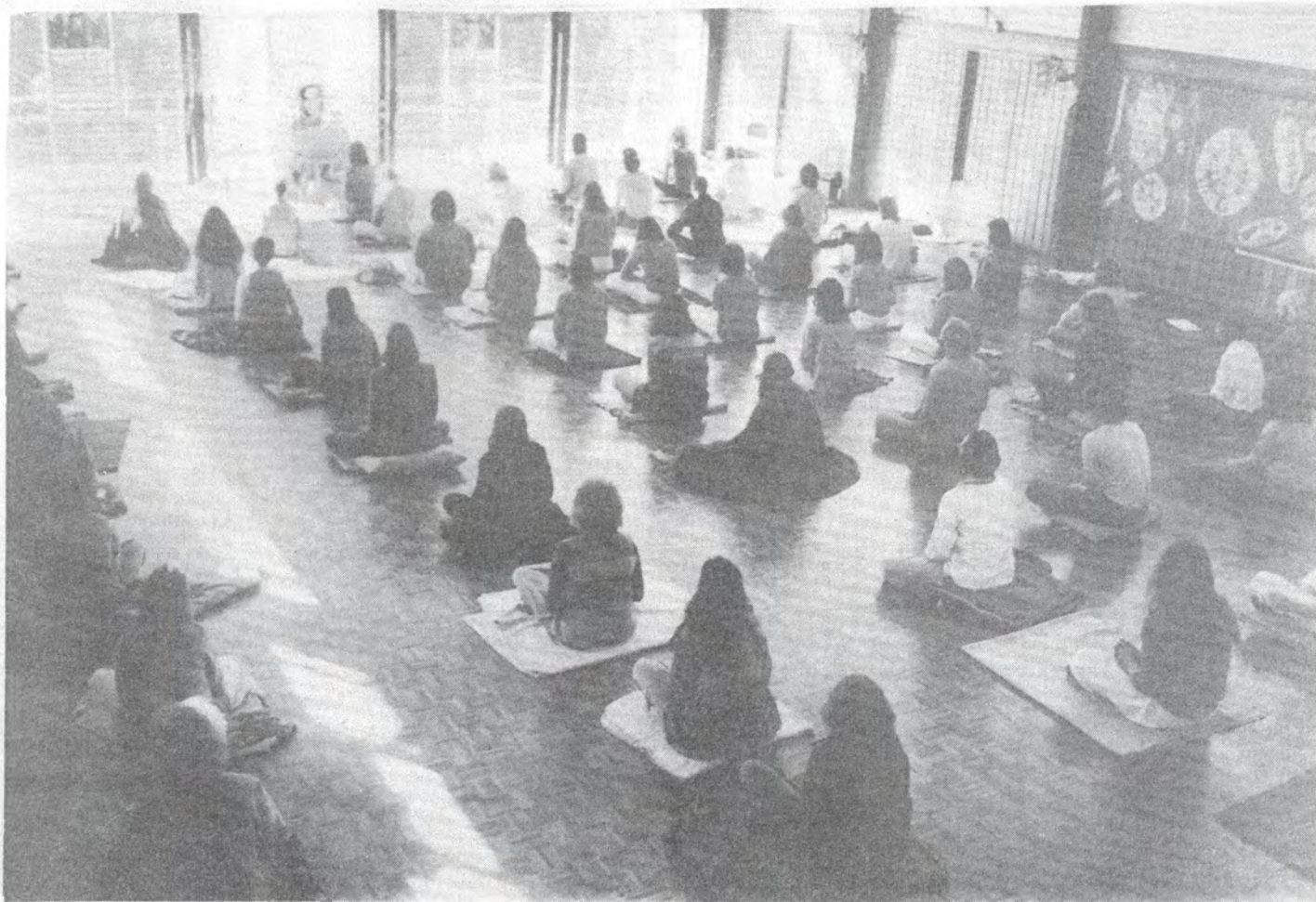


THE SUPREME COMMAND

of Shrii Shrii Anandamurti

THE MAN who performs Sadhana twice a day regularly, the thought of Parama Purusa will certainly arise in his mind at the time of death, his liberation is a sure guarantee. Therefore every Ananda Margii will have to perform Sadhana twice a day invariably. Verily is this the Command of the Lord. Without Yama and Ni-yama Sadhana is an impossibility. Hence the Lord's Command is also to follow Yama and Ni-yama. Disobedience to this Command is nothing but to throw oneself into the tortures of animal life for crores of years. That no one should undergo torments such as these, that he might be enabled to enjoy the eternal blessedness under the loving shelter of the Lord, it is the bounden duty of every Ananda Margii to endeavour to bring all to the Path of Bliss. Verily is this a part and parcel of Sadhana to lead others along the Path of Righteousness.





The formal differences of objects are external. Internally they are the same. Wise run after one and not many. That singular entity can be attained only through proper knowledge, action and devotion. Proper knowledge is to know what is what, which is which, how to do and why to do. But this is not enough. You will have to act according to the knowledge you have acquired. And last but not least, you will have to arouse the sentiment of devotion within you. Devotion is to merge all rivulets of sentiments into one. The purpose of Sadhana is to arouse devotion. Remember always that all your efforts should be aimed at arousing devotion. Devotion aroused nothing remains. If the most degraded succeeds in awakening Agrya Buddhi he becomes able to realize HIM. Don't be disheartened. Remove the mist of doubt and be fearless.

BABA

the real and the unreal knowledge



What is Jinana (knowledge)? It is subjectivisation of the external objectivity. It leads a man from crudity to subtlety, i.e., wherever this tendency is found that can be termed as Jinana and where it is not there it is not Jinana. What is the base of Jinana? Where Jinana is completely physical, its base is the mind, where it is entirely spiritual, the base is soul. Jinana unifies the mind with the Atman, this itself is the greatest quality of Jinana. That Jinana which does not unify the mind with the Atman is not Jinana but confusion of Jinana. Because of this so-called Jinana, vanity creeps into man. If you see a man with vanity you must understand that he has no knowledge but the confusion of it.

The worldly knowledge, the confusion of knowledge, is in its first stage physico-psychic and then psychic. That itself is translated in the physical world hence it is psycho-physical. What is the source of this physico-psychic knowledge? Let us see how far it is authentic. You derive Jinana from books. You will read Lahore is the capital of Punjab in a book 27 years old. But this does not stand correct today. It is because the source of physical knowledge is bound up by time, space and person. With the change of time, space and person physical knowledge will change. Hence that is not a permanent knowledge, it is based on falsehood. There can be still one more flaw in the source of physical knowledge, i.e., printing mistake. Because of it you read Lahore as Labore. Next there can be some wrong in your eye also which has caused you read Lanore which provokes laughter in the audience. Hence because of the defect in the different media, this knowledge will be wrong knowledge. If with this very knowledge man is full of vanity is he not a first class fool?

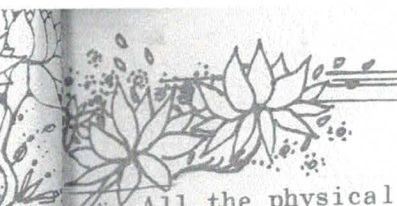
This physico-psychic knowledge has a little value to some extent in the physical world. But its value is changing. The theory which is appreciated today changes tomorrow. Hence every knowledge in the world -- the physico-psychic knowledge -- is all defective. To be proud of this kind of know-

ledge is not at all the job of wise. It is better to speak "I do not know anything." Then what is the true knowledge? True knowledge is the knowledge of that object which never undergoes any metamorphosis due to changes in time, space and person. Everything in the world is causal, i.e., the effect is followed by cause, and cause by the effect. This goes on like this. The effect of one phase becomes the cause of the other. This is known as Sadrsha Parinama in Tantra. As long as we are under temporal, spatial and personal factors, the cause and effect factor will work. Where cause and effect factor works there only imperfection exists. One cannot be either proud of that knowledge or the knowledge springing out of that source. It is said in Vedas, "I don't speak that I don't know, nor do I speak that I do know. Because the transcendental entity is known by the man alone who knows that Paramataman is beyond knowing and not knowing." This is because knowing is a particular psychic projection coming within the scope of time, space and person. And not knowing is also another psychic projection coming within the scope of time, space and person.

The Supreme Entity is beyond time, space and person. It being non-changing, if a man makes effort to acquire spirituo-psychic knowledge instead of physico-psychic, i.e., the source of his knowledge being not the external physicality rather internal spirituality, in that case that knowledge will be a perfect one.

What happens in the case of spirituo-psychic knowledge is that though its source is Absolute yet its subject is relative as mind works within the scope of relativity.

The source of spirituo-psychic knowledge is Absolute -- the only Absolute. When men start acquiring knowledge they should not endeavour for physico-psychic knowledge, on the contrary for spirituo-psychic. In the spirituo-psychic knowledge in the first phase, there is more of psychic than spiritual. But later on, when mental concentration is gained and there is advancement in Sadhana, the spiritual increases and the psychic decrease



All the physical, physico-psychic, psychic, psycho-physical knowledge is not knowledge but the confusion of knowledge. When men realise that the so-called knowledge is of no value to them, then alone they surrender to the Cosmic Cognition (Paramapurusa). As long as a man has the desire to acquire all the relative knowledges, and he tries for it, he thinks himself to be a man of letters and refuses to surrender at the feet of the Cosmic Cognition. When his vanity is powdered down by different blows, he realises that his approach for the knowledge was a defective one. Then he surrenders and his ego is dashed into pieces. The greatest knowledge in the realm of physicality and mentality is that all the knowledge acquired by him so far is all false. This physical knowledge is like that leaf of Shala tree on which people take meals. As long as you have not taken your meals there is a value of the leaf, but the moment you have finished your meals the leaf goes into the dust bin to be licked by the street dogs. When you will come to realise that this physical knowledge of yours is worth licking by a dog, then devotion will arise in you. Then you will acquire true knowledge.

What is the nature of psycho-spiritual approach through which one acquires spirituo-psychic knowledge? When the physical mind reaches the zenith point of subtlety, that is known as physico-psychic knowledge. There the value of physico-psychic knowledge starts. When one is established in psychic knowledge then there is the expression of psycho-physical in it. Likewise when psychic knowledge reaches the zenith point of subtlety then it comes in contact with spirituality and the point where spiritual knowledge or spirituo-psychic knowledge functions in the mental scope, that alone is said to be spirituo-psychic knowledge. As matter is made to be the end of life in acquiring physical knowledge, fit to be thrown into the dust bin, so for acquiring spiritual knowledge Paramatman should be made the end. Then alone men will get real knowledge.

When slowly the proximity to spirituality increases, the psychic is completely eliminated and only spiritual exists. The final terminating point of this spirituo-psychic knowledge is spiritual knowledge

and that alone is knowledge. That is the real knowledge which does not change.

This very spiritual knowledge alone is devotion, i.e. knowledge finally transforms itself into devotion after constant efforts, i.e., when knowledge realises that nothing is to be effected by it, then alone it surrenders to devotion, that is spiritual knowledge. Hence remember that once you have got devotion you have got everything.

If Paramatman asked you your demand, you should demand nothing and if at all God is pleased to give you something you should ask for Parabhakti (absolute devotion).

How is it possible to make Paramatman as the end of your life? Paramatman is the subject for the whole of Cosmos and the latter is HIS object. HE is the Supreme Subjectivity, you are HIS object. It is not possible to make HIM your object as you are HIS object. Then what to do? You have to take the ideation that HE is always witnessing you. The wise do not take Paramatman as their object exactly but they think that they are being witnessed by HIM. Paramatman is not my object but I am the object of Paramatman. When this feeling is constantly there in a man for all the time, the name of this stage is Dhruvasmrti.

That you are the object of Paramatman is known to you but this is not remembered by you all the time. When by Sadhana a man does not forget that Paramatma is always witnessing him this is named as Dhruvasmrti. This alone is spiritual knowledge. In this stage alone a man gets true knowledge. This spiritual knowledge can be translated in the mental sphere as well as physical sphere. If a man is willing to do so, he should do for there will be a lot of good to the world. This alone is real knowledge. With this alone progress is possible. The greatest learned is he who understands that he is not at all learned.

You are spiritual aspirants -- must always remember that the physico-psychic knowledge is needed only in the physical world. But when physical knowledge is acquired in the individual life then that is no more required.

S.S.S. devotion action progress

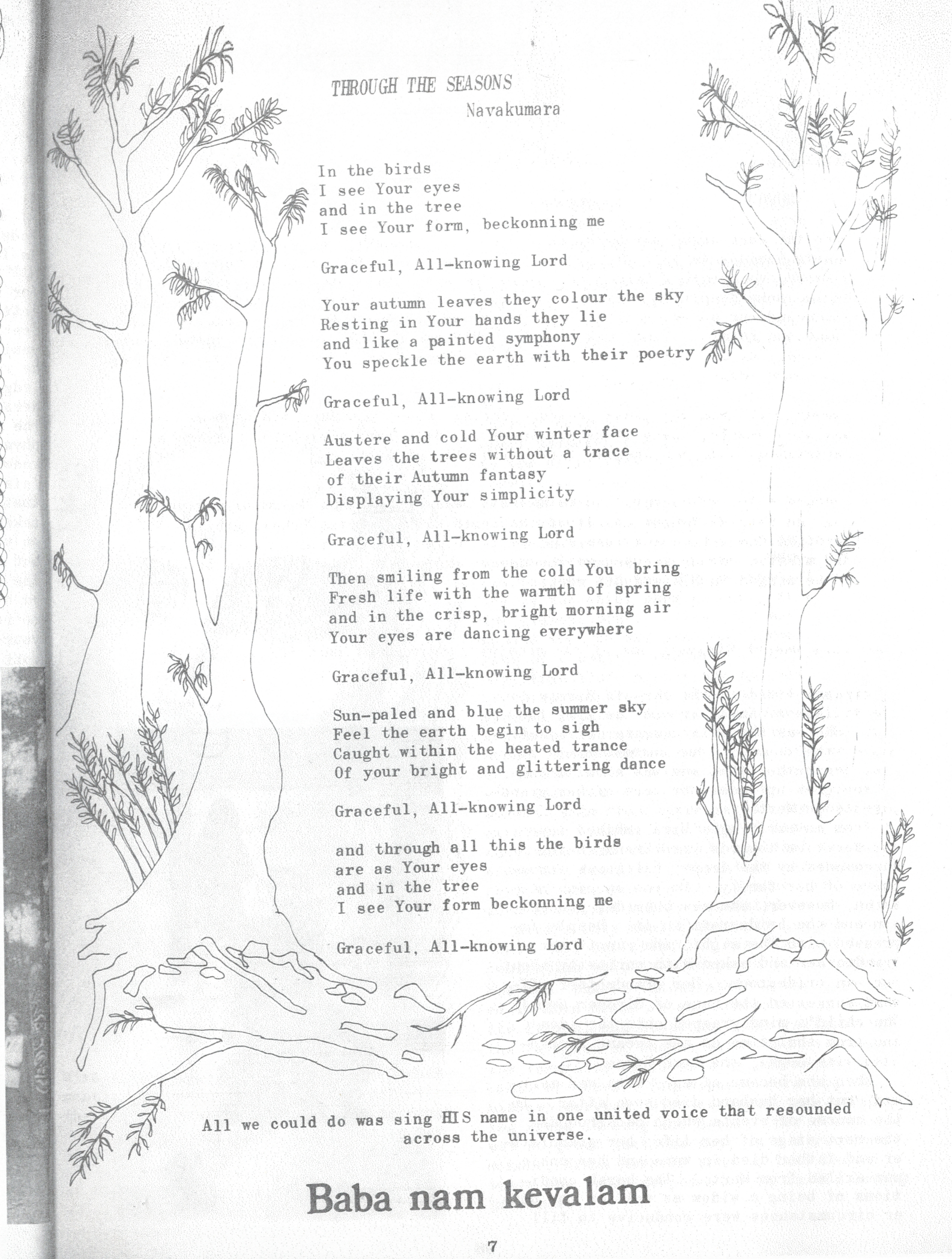
BABA is not in jail. HE came to our first sectorial retreat, staying so close and radiating so much love.

HE sparked the idea for the retreat, for HIS children to come together in four blissful days of devotion, four days of personal contact with HIM.

HE supervised the preparations, infusing the air with excitement as the event drew closer; our hearts grew more expectant as we rushed around in the flurry of trying to have things organized, knowing well that in the end the organization was irrelevant, knowing that BABA was going to be there.

HE chose and blessed the site, a spacious boy scout camp guarded by tall blue/green eucalypt bush; HIS grace filled the crisp winter air and night sky.





THROUGH THE SEASONS

Navakumara

In the birds
I see Your eyes
and in the tree
I see Your form, beckonning me

Graceful, All-knowing Lord

Your autumn leaves they colour the sky
Resting in Your hands they lie
and like a painted symphony
You speckle the earth with their poetry

Graceful, All-knowing Lord

Austere and cold Your winter face
Leaves the trees without a trace
of their Autumn fantasy
Displaying Your simplicity

Graceful, All-knowing Lord

Then smiling from the cold You bring
Fresh life with the warmth of spring
and in the crisp, bright morning air
Your eyes are dancing everywhere

Graceful, All-knowing Lord

Sun-paled and blue the summer sky
Feel the earth begin to sigh
Caught within the heated trance
Of your bright and glittering dance

Graceful, All-knowing Lord

and through all this the birds
are as Your eyes
and in the tree
I see Your form beckonning me

Graceful, All-knowing Lord

All we could do was sing HIS name in one united voice that resounded
across the universe.

Baba nam kevalam

Baba's gifts

BABA gave us three special gifts for the retreat:

DEVOTION, ACTION AND PROGRESS

Over the four days, our devotion, our oneness in HIM, welled up in each of our hearts because we felt HIS presence so intensely. The magnificence of HIS mission, to create a harmonious world where all can come to know HIS love, became more deeply impressed on our minds. We felt strongly that HE is our guide and our devotion alone will power our actions. We do not need to worry about the result of our work, it is in HIS hands. HE is like the master potter at play, who molds this earth through eternity from formlessness to increasingly subtle shapes and lines.

Nobody left from HIS close presence during those four days the same as they had been before. Each of us now knows our duty more clearly and we are more determined to do our special tasks with all our will.

Charged with HIS energy, the talks that Dadas Abhiik and Dharmapala gave during the retreat taught us all of the depth of HIS gifts. Their stories of devotion and action and inspiring words on the present and future progress of HIS mission in our sector and throughout the world, filled us with one wish, to be merged in HIM and HIS work.

One story was of Mirabai, one of the greatest devotees of Lord Krsna:-

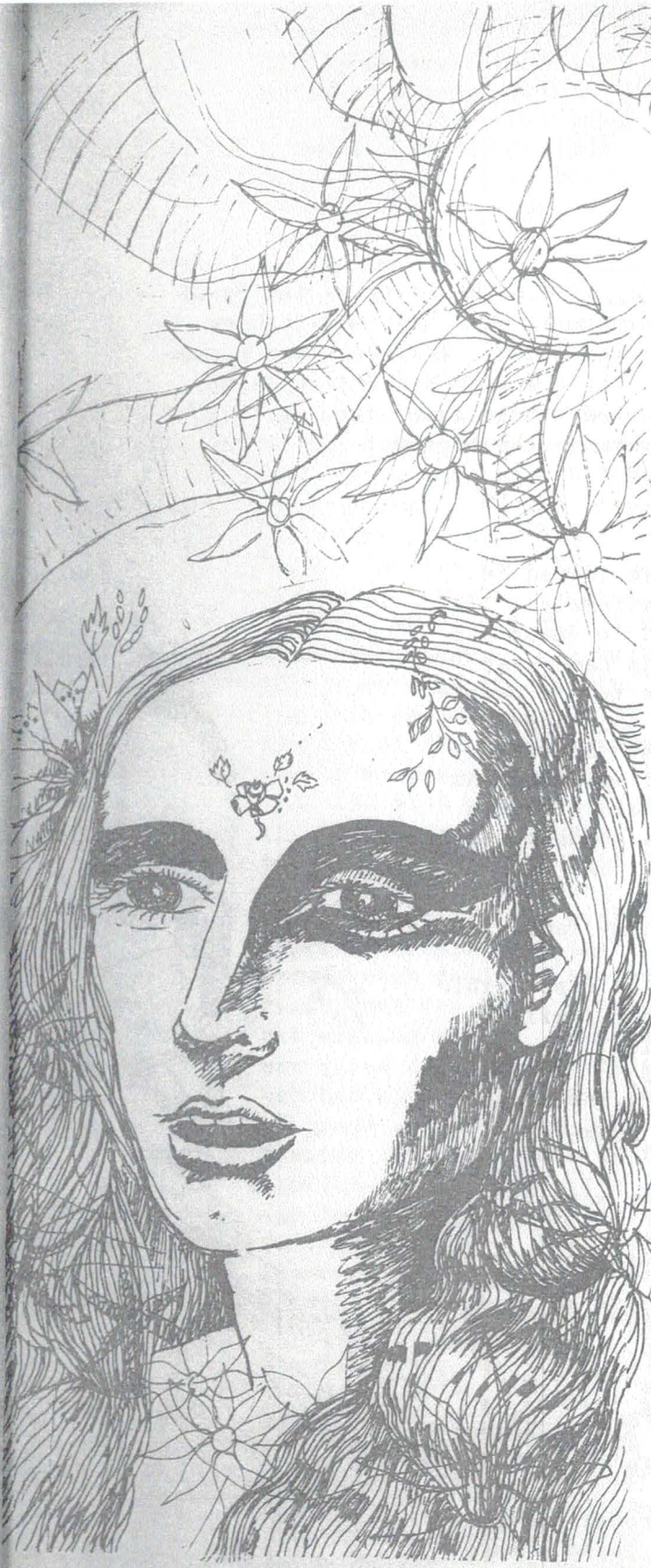
Mirabai lived in the far-off Marwar in the village of Kurki around the time 1500 A.D. She was the only daughter of a nobleman of the country, but unfortunately she lost her mother when she was a child and so she grew up under the care of her grandparents in Merta.

From an early age, Mira imbibed love and devotion towards Lord Krsna, being surrounded by the deeply religious atmosphere of her family. On one special occasion, however, she saw a bridal procession and the bridegroom in it. Deeply impressed with the sight, she ran to her grandmother and asked with curiosity about her own bridegroom. Her grandmother off-hand suggested the name of Girdhar Gopal. The child's mind grasped onto the idea and from that time on she became fascinated with Gopal, the Lord Krsna.

When she became of age, Mira was married, but her husband died soon after. In the course of events which backgrounded the next stage of her life, her grandfather and father died in wars and her uncle was exiled from Merta. The harsh conditions of being a widow as well as the other circumstances were conducive to fill



Mira
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Mira grew also in the Love of Sadhus (wandering monks). She served them with singular devotion and respect.

This frantic display of self-surrender and utter recklessness of form and formalities greatly irritated her late husband's family and she was subject to constant persecution. Day after day, however, she remained dauntless in her devotion to Lord Krsna; she stood adamant in belief, guarding her faith with meticulous care. Born in the race of Rajputs, whose women were known for their unshaken fidelity to faith, she showed to the world that she would stand by her convictions, however terrible the consequences might be. In her love for the Lord she could accept no compromise.

She quitted Marwar and wandered like an ascetic from place to place. Once, when she visited the renowned Rup Goswami of Brindaban, one of the chief bhaktas, Rup, an ascetic of the highest order, refused to see her on the ground that he was precluded from seeing the face of a woman. Mirabai, he had heard, was very beautiful, and he had not much faith in her pretensions. Hearing the message of Rup, Mirabai replied, "Is he then a male? If so, he has no access to Brindaban. Males cannot enter there, and if the goddess of Brindaban comes to know of his presence, she will turn him out. For does not the great Goswami know that there is but one male in existence, namely, my beloved Kanai Lal (an endearing name of Krsna), and that all besides are females." Rup, then understood that Mirabai was really a staunch devotee of Lord Krsna and humbly consented to see her.

Mira's only wealth and only joy was her Lord. All her attention was directed to concentration which was deepened into devotion. She was 'bhakti-intoxicated'. She believed in Lord Krsna as an incarnation of God, the Eternal and Absolute. Her religion was the religion of bhakti which had no scope for formality of worship or adherence to caste or creed. The highest work and the noblest service, Mira realized, was worshipping Krsna in song and dance. Her devotion was so great that one day, in a miraculous manner, Krsna himself came to lead her to where she could perpetually be in HIS loving presence.

Mira with a spirit of 'vairagya' (detachment). Day and night she would sit at the feet of Krsna's statue and sing songs dedicated to the Lord. The words on her lips were 'Girdhar Gopal'. In her ecstatic moments, witnessing this exuberance of heart and complete affacement of the self, the Lord would himself appear.

Thieves and Action

In connection with the gift of action, Dada Abhiik told the story of the Saint Valmaki, the author of the great classic the Ramayana, who, like many others, lived the life of a thief before turning to spirituality. Thieves often become very great spiritualists, because their capacity for determined action is so strong that when they realize the gift of devotion, their lives turn quickly from the crude to move instead one-pointedly towards the Supreme:-

Valmaki lived in the forest as a thief. He was feared in the town for he had the reputation of being extremely dangerous, so much so that very few ever dared to enter his territory. One day, however, a group of sadhus came near the forest and wanted to pass through it. The town's people warned them not to, but they were not afraid, thinking that they had nothing worth stealing with them. So they entered the forest and in a short time, Valmaki appeared and demanded their money. Angered because they could give him nothing, he bound them all with a rope and was going to kill them when one sadhu said to him: "Do you think that what you are doing affects anyone but yourself?"

The thief replied: "Yes, of course, it affects my family whom I am supporting."

The sadhu shook his head, saying: "You alone are responsible for your actions. Why don't you go and ask your family if they accept responsibility for what you are doing? We are bound here so cannot escape before your return."

So Valmaki went first to his wife, but she said: "I do my part, cooking, cleaning and looking after the house. It is your part to support us."

His parents replied: "We supported you when you were young. Now it is your turn to support us."

His children answered: "We will support you when you are old. Now it is your duty to support us."

Valmaki's pride and self-righteous feelings were shattered by these replies and he returned to the sadhus, asking what he could do to repent. The sadhus instructed him to meditate on the name 'Ram', but Valmaki refused, saying that he, a thief, could not pronounce such a holy word. So the sadhus instructed him instead to repeat the word 'mara', which means 'to kill'.

Two weeks later, the sadhus were returning through the same forest, and where they had left Valmaki, they found a huge mound of earth with white ants crawling over it. As they neared it they could hear a faint murmuring from within, and soon they realized it was Valmaki's voice repeating 'maramaramaram'.

Valmaki had been meditating ceaselessly for two weeks and had attained liberation. Through his determined action, a thief had become the Saint Valmaki, which means 'white ant'.





BABA's earlier initiations were confined to strange persons and were also given in very strange circumstances. HE had no fixed place for giving initiations, nor did HE encourage HIS disciples to bring persons for initiation. They came by themselves and it appeared as if by sheer accident. Following is the story of the initiation of Kalikananda, once one of the most feared criminals of Calcutta.

It was routine for BABA, while HE was a student, to go out for a walk every evening after HIS return from college. HE was often joined by another friend, Ramesh Chandra Sethi. HE followed the course of the Ganges, known in Calcutta as Hooghly, as it was more like a canal with steep banks. HIS walks were mostly between the Neemtullah burning ghat and Maratha Ditch. This portion of the Hooghly bank was very lonely as people thought it to be infested with criminals and dacoits who hid themselves there. It was feared that any one visiting this area after dark was sure to be looted at the point of a pistol or a dagger. People went there only in groups with dead bodies for cremation. But for BABA, it was HIS usual walking strip. One evening it was quite dark and HIS friend Ramesh had not come, HE sat on a patch of grass on the river bank looking towards the other bank waiting for someone. It was too late for Ramesh to come; still HE waited there; only HE knew why. Soon footsteps approached from behind. Without caring to look back HE asked the person to sit down as if HIS friend Ramesh had at last come. The newcomer, an utter stranger, was taken aback to receive such treatment in that area in the dark. He was, however, the criminal Kali Charan Banerjee, and he soon overcame that initial shock and whipping out a large dagger, he asked BABA to part with whatever HE had with HIM. Promising to give him whatever was on HIS person, BABA asked him:

"Are you very short of money?"

"No, not now."

"Has it then not become your habit to rob others?"

"Yes, but what else is there to do?"

With this simple, direct questioning the iron will of Kali Charan was broken. The hardened criminal then expressed his desire to reform, but said that no one would trust him far less sympathize with him and teach him to become good. BABA promised him mastery of the universe if only he wanted it and did not fritter away his energy and life in robbery. Kali Charan's desire to change himself having been raised, he wanted to have a bath in the Ganges to wash away his sins before coming close to BABA to take initiation. He was clad in an undershirt and a 'lungi' only and with these on he jumped into the Ganges. After this he was ready for his initiation. He, a tall and hefty figure, sat before the small and thin figure of the young boy who was going to change the very course of his life. He had no patience to wipe his face or body: there he sat, a notorious criminal and robber, taking initiation from the unknown preceptor with drops of water glistening all over his robust body and smooth skin, looking as if the sins within had already starting oozing out. When the initiation was over, Kalikananda, as he was later to be known, who addressed BABA as 'Khokha' (young boy), insisted on escorting HIM back home. He explained that the city was full of evil people, pickpockets, robbers and dacoits, who would not hesitate murdering a lad for a few annas in his pocket. He could not let the Khokha go back alone through the darkness of the night. Then, bidding farewell to BABA at HIS doorway, Kalikananda amidst tears refused to take the five paisa, which was all the money BABA had on HIS person. The more BABA insisted, the more loudly the hefty criminal started crying. It was with a very heavy heart that Kalikananda accepted the five paisa, but the feet that took him back were light, for the old Kali Charan was dead and the new Kalikananda had emerged.

(Story from BABA's Life Story)

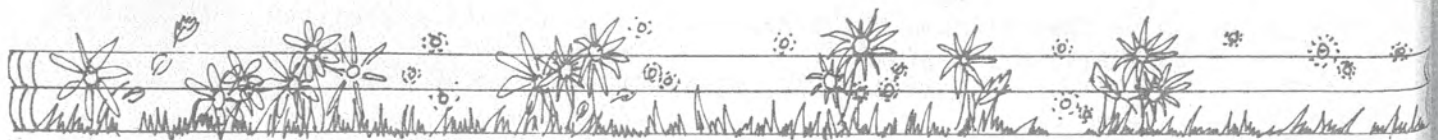
baba stories

BABA stories, of course, highlighted the talks. Like excited children we gathered together after sadhanas, so eager to hear of the intimacy and infinity of HIS liila.

HIS devotees are truly HIS children and HE looks after them in so many different ways, in so many different forms:-

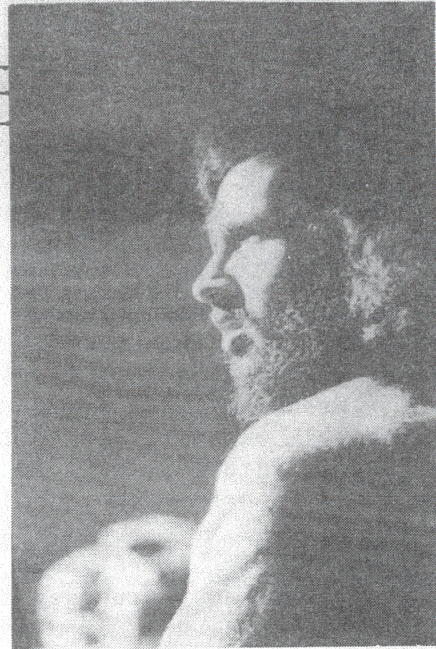


Ramtanuk is one of BABA's sons who has had a very special experience with BABA. He was in a near fatal jeep accident, after which he spent several months in hospital. His limbs had been badly mutilated and it took him several days to regain consciousness. The first person he saw on regaining consciousness was an old man whom he thought to be an employee of the hospital. This old person looked after Ramtanuk with great care and affection. He would bring him food and fruits, get him cold drinking water and was there to attend to him on the slightest sign from him. For all the time that Ramtanuk was in hospital, the old man looked after his smallest convenience, hardly leaving the bed-side. The old man changed the whole atmosphere of the hospital for Ramtanuk. When he was finally discharged, Ramtanuk felt as if he was leaving his home and he knew that it was so because of this old employee; he desired to tip him handsomely. Ramtanuk gave the old man a ten rupee note which he accepted with great reluctance. Then Ramtanuk came for BABA's blessings before returning to his home. He sat along with others listening to what BABA was saying but his mind was still thinking of the old employee of the hospital who had looked after him like a father. Before the meeting was over BABA called Ramtanuk and gave him back the ten rupee note asking him to keep it with him. Ramtanuk started weeping loudly and shouting 'BABA!' and everybody wondered what had happened. "Why should we not call him BABA," said Ramtanuk, for no father could have looked after his son so well as BABA looked after him.

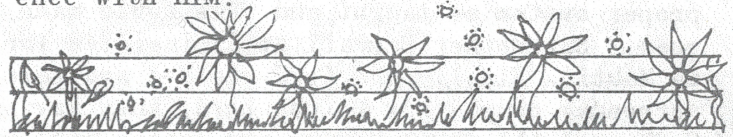


Dada Abhiik told the story of when he was hitch-hiking around the U.S. doing pracar, before he became an acarya:-

I was on my way to Memphis, Tennessee and wanted to make it by the next day so I could celebrate BABA's birthday with the Margiis there. The first few rides I got went quite smoothly, but then things started to happen. A car stopped with two sisters in it, who were actually going to Memphis, but had plans of stopping off to go swimming so wouldn't be travelling to Memphis till the next day. They invited me along and I felt like accepting, but decided to keep going, so I refused them and started walking along the highway. About an hour passed with no ride, and I was beginning to think that I should have gone with the two sisters afterall, when the police pulled up and I was told to get off the highway. I was making my way back towards the entrance ramp to wait for a ride there when a car with a family of four stopped to give me a ride. This was a very strange ride because the husband kept passing taunting comments about hippies and hitch-hikers and various other subjects. At one stage he told me to drive, but he insisted on travelling at a speed of exactly 60 miles per hour, no faster, no slower. When he was tired of that game he took the wheel again and resumed his strange conversation which, for some reason or other, made him increasingly angry till he raised his fist to hit the dash-board, breaking the rear vision mirror in the process. This he blamed on me and insisted that I pay for it. I had told him earlier that I had no desire for money and so offered him all the money I had on me, four dollars, which had been given to me earlier that day by a Margii. By this time it was getting quite late and he decided to pull into a town for refreshments. We were still about 100 miles from Memphis and I had the feeling at the time that I should get out and keep hitching along the highway. Instead, though, I stayed with them and travelled into the town. We stopped at a place and they offered to buy me some milk which I refused. The man then started talking to some people about a job and I felt like I was wasting time so I left them. I had no idea where I was and just as I was wondering how I was going to get to the highway a truck pulled up and asked if I needed a ride to the highway. The truck driver then got out to talk to some people and I was just waiting. There was a black man of about forty standing near by watching me;



I thought that he must be drunk, because he seemed so happy and was smiling radiantly. I was standing there and thinking what would I do if I made it to Memphis for I didn't know the address of the jagrti and I had no money with which to make a phone call. Just as I was thinking this, the black man came up and said, "You're a hitch-hiker, aren't you? Here's 25¢," and he put 35¢ into my hand and walked off. A few minutes later I realized that this man had been BABA Himself; HE had been guiding me all the way, breaking my attachments to various things, leading me to this particular place and this particular experience with HIM.



Lord Shiva Krsna Daboa

We must look for HIM in everyting and we must surrender our all to HIM, then we will see HIM.

Lord Krsna once told Arjuna of the three things necessary for a good devotee:

1. Be an instrument for my work
2. Depend on me for everything
3. Be devoted to me.

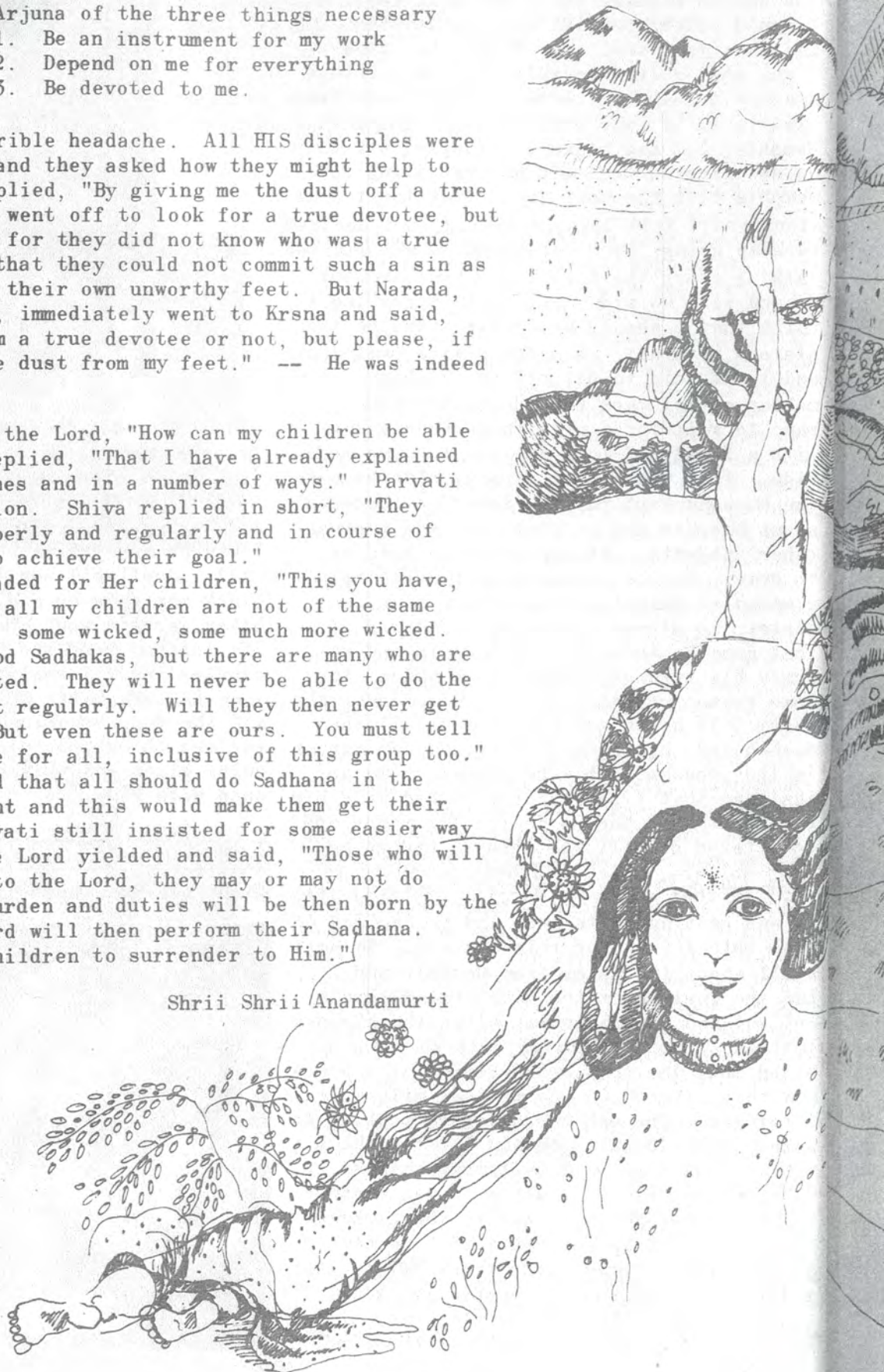
Once, Krsna had a terrible headache. All HIS disciples were naturally very sorry and they asked how they might help to relieve it. Krsna replied, "By giving me the dust off a true devotee's feet." All went off to look for a true devotee, but they searched in vain for they did not know who was a true devotee and all felt that they could not commit such a sin as to offer the dust off their own unworthy feet. But Narada, when he heard of this, immediately went to Krsna and said, "I do not know if I am a true devotee or not, but please, if it will help, take the dust from my feet." -- He was indeed a true devotee.

Parvati once asked the Lord, "How can my children be able to get you?" Shiva replied, "That I have already explained to you a number of times and in a number of ways." Parvati insisted on a repetition. Shiva replied in short, "They should do Sadhana properly and regularly and in course of time they will come to achieve their goal."

But the Mother pleaded for Her children, "This you have, of course, said. But all my children are not of the same stuff. Some are good, some wicked, some much more wicked. Some are pious and good Sadhakas, but there are many who are never calm and collected. They will never be able to do the difficult Sadhana that regularly. Will they then never get Mukti (liberation)? But even these are ours. You must tell something which may be for all, inclusive of this group too."

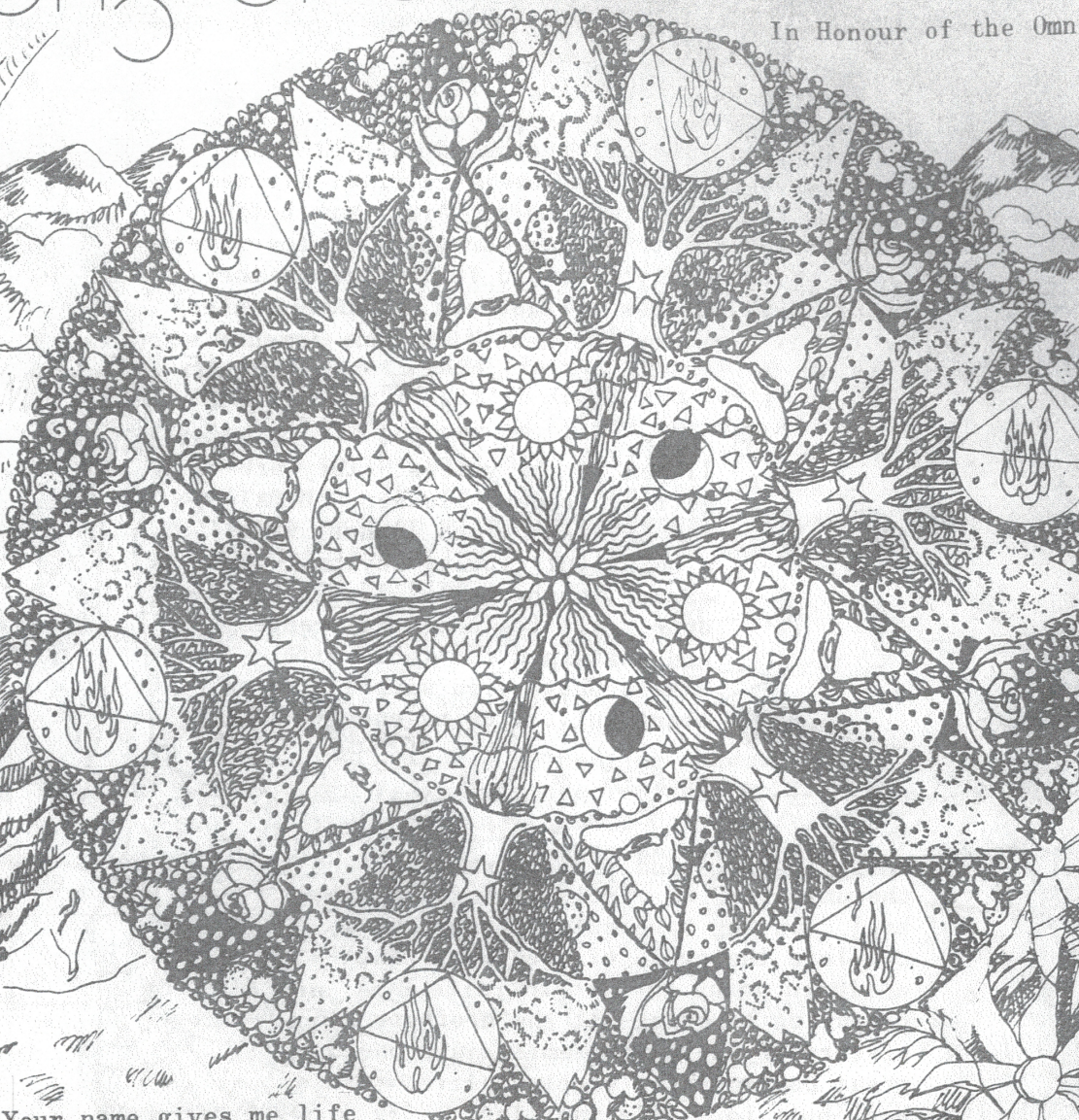
Lord Shiva insisted that all should do Sadhana in the proper system as taught and this would make them get their goal. But Mother Parvati still insisted for some easier way to Mukti. Finally the Lord yielded and said, "Those who will surrender completely to the Lord, they may or may not do Sadhana. All their burden and duties will be then born by the Lord Himself. The Lord will then perform their Sadhana. So ask your naughty children to surrender to Him."

Shrii Shrii Anandamurti



a song of devotion

In Honour of the Omnipresent Friend



Lord Your name gives me life
Like the sun and the rain
Lord Your name ends all strife
And brings relief from all pain

You have been throughout the years
Like a friend, always near
In many forms I've seen Your face
Through many forms I've felt Your Grace

* Lord Shiva to Thee I bow
Lord Krsna I sing Your praise
For countless lifetimes and more, my Lord
BABA You are my wondrous guide

Lord Your light is so clear
Like a moth I seek Your flame
This time, Lord, I have no fear (so won't You)
Let me merge into Your name

BABA You are the shining light
BABA You remove the night
BABA You are my sense of sight

Lord Shiva Krsna BABA
Lord Shiva Krsna BABA
Lord Shiva Krsna BABA

BABA NAM KEVALAM
BABA NAM KEVALAM
BABA NAM KEVALAM

- Abhiik Kumara Brc.

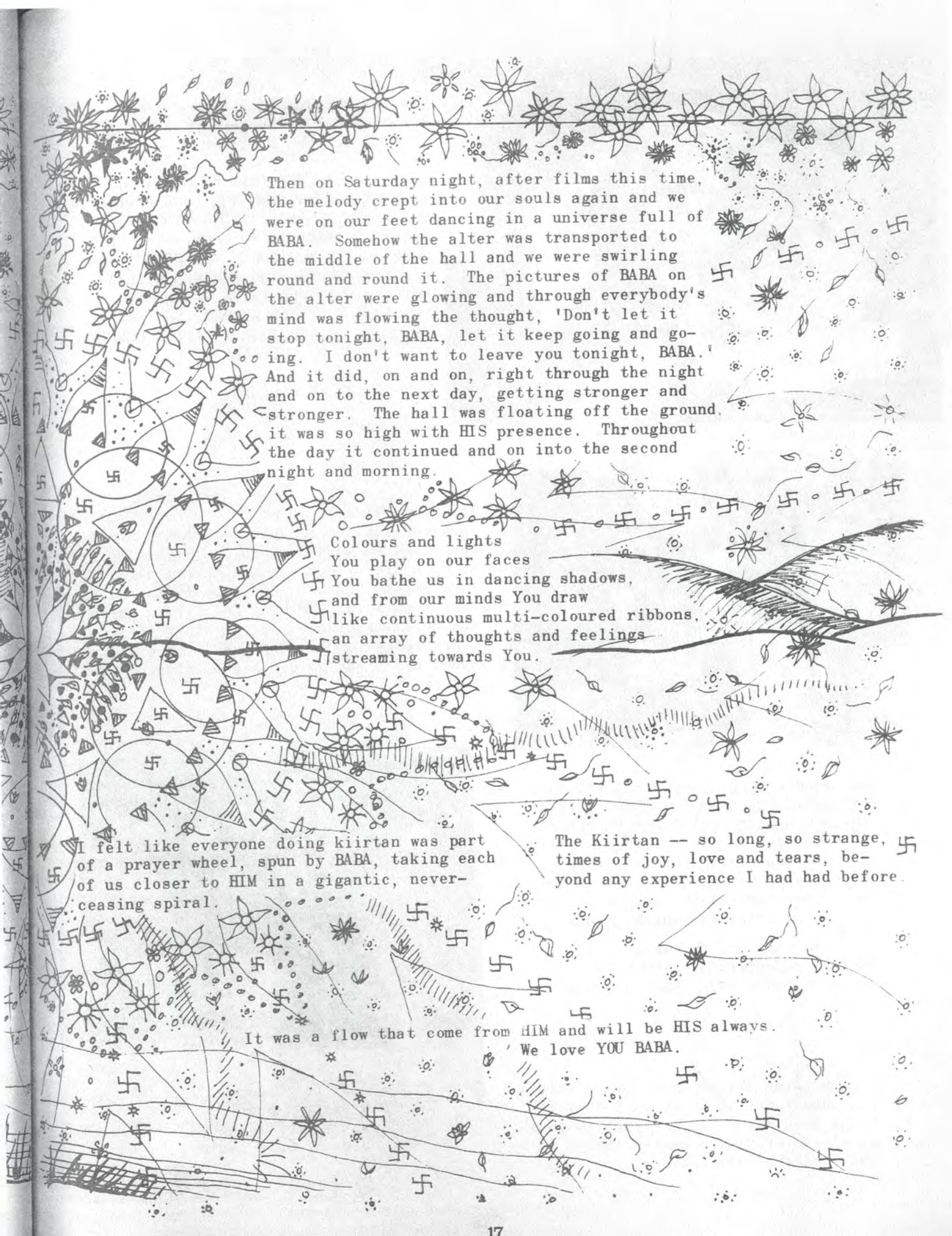
Kiirtan

Kiirtan kept happening. It burst forth spontaneously on Friday night between films and pop-corn. The air resounded with HIS name as blissed-out Margiis wove a river of divine song throughout the hall. Arms were held up to offer all to HIM as our spirited feet stepped effortlessly back and forth through the dishevelled mess of blankets. Nobody wanted to sit down for the next film, but somehow we did.

listen to the voices. they are getting louder...louder. BABA NAM KEVALAM... and louder, with a beautiful flowing rhythm... closer to the hall...I open the door. All I can see is orange and white and the table with BABA's photo...so simple...so beautiful...flowing energy.

While the suns and planets wheel around the universe, we circle around the hall, dancing to complete Brahmachakra, complete the cycle of creation, BABA's children going back to infinite BABA, and preparing to bring all the brothers and sisters of the human family into one great Dharmacakra, wheel of life, turning back home to BABA's vast lap.

How could HE be in jail? HE danced non-stop for 30 hours, HIS devotees trying to keep up with HIM, in bliss to be with HIM, singing HIS name and serving HIM.

A decorative border runs along the top and sides of the page, featuring a repeating pattern of stylized flowers and swastikas. The swastikas are drawn in a simple, hand-drawn style, and the flowers are also stylized, with some having multiple petals. The background of the page is filled with a dense, chaotic pattern of these symbols, along with various geometric shapes like circles, triangles, and lines, creating a complex, almost abstract design.

Then on Saturday night, after films this time, the melody crept into our souls again and we were on our feet dancing in a universe full of BABA. Somehow the alter was transported to the middle of the hall and we were swirling round and round it. The pictures of BABA on the alter were glowing and through everybody's mind was flowing the thought, 'Don't let it stop tonight, BABA, let it keep going and going. I don't want to leave you tonight, BABA.' And it did, on and on, right through the night and on to the next day, getting stronger and stronger. The hall was floating off the ground, it was so high with HIS presence. Throughout the day it continued and on into the second night and morning.

Colours and lights
You play on our faces
You bathe us in dancing shadows,
and from our minds You draw
like continuous multi-coloured ribbons,
an array of thoughts and feelings
streaming towards You.

I felt like everyone doing kiirtan was part of a prayer wheel, spun by BABA, taking each of us closer to HIM in a gigantic, never-ceasing spiral.

The Kiirtan -- so long, so strange, times of joy, love and tears, beyond any experience I had had before.

It was a flow that come from HIM and will be HIS always.
We love YOU BABA.



DID YOU SEE BABA?

HOW CAN ONE DO JUSTICE TO SUCH AN EXPERIENCE IN WORDS -- THE EXPERIENCE OF A COSMIC GET TOGETHER.

IT MAY HAVE BEEN ONLY 80 MARGIIS, A SMALL NUMBER WHEN YOU LOOK AROUND -- BUT WHEN YOU LOOK WITHIN, YOU THINK, 'WOW!' -- BABA IS SO MUCH -- SO VERY MUCH -- AND YOU DON'T SEE 80 SMILING LAUGHING FACES, YOU SEE 800 MILLION SMILING BLISSFUL FACES -- AND IF YOU LOOK A LITTLE DEEPER, YOU SEE A UNIVERSE -- AND JUST A LITTLE DEEPER, WELL THEN YOU SEE BABA.

DID IT REALLY HAPPEN?

WOW BABA!



The SSS now seems to me like a honeycomb -- incidents, conversations, laughing, music and silence, wound around and linked together by hours of kiirtan and dharmacakra. More Margii brothers and sisters than I had ever seen before, moving and living through the cell structure. And in every part, in every space and corner, the essence of the comb, BABA, the golden honey, flowed, tasting all the time more sweet.

"This beautiful gift of music and song can really bring us together. With everyone singing all other thoughts are abandoned in one ideological flow to HIM. Especially when chanting, HIS blissful vibrations carry us higher and higher towards the source of our voices and melodies, which is HIM.

BABA YOU know us, YOU show us. When we perceive YOU, YOU know we never leave YOU. BABA we love YOU"



I have never before experienced such a profound sense of unity as I felt in those four days. We are bubbles on a great sea of Consciousness, babes in the cradle of our Creator.

What can I say?
a magical time
and place?
a magician's grace?

Baba's Band

Music and bhajan

floated continuously

throughout the halls,

rooms, air, trees and

Margiis

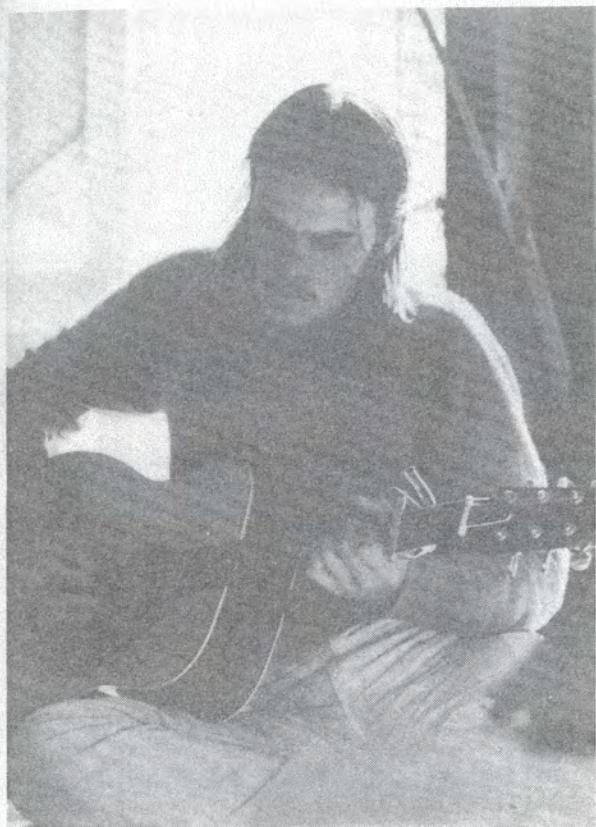
as HIS musicians and singers

became lost in

the gentle melodies

and words of

devotion.



TO YOU

Navakumara

All my life now is lived toward the sun
And all my strife now i know will be overcome
Every day now i feel more of Your grace
In every way now i strive to see Your face

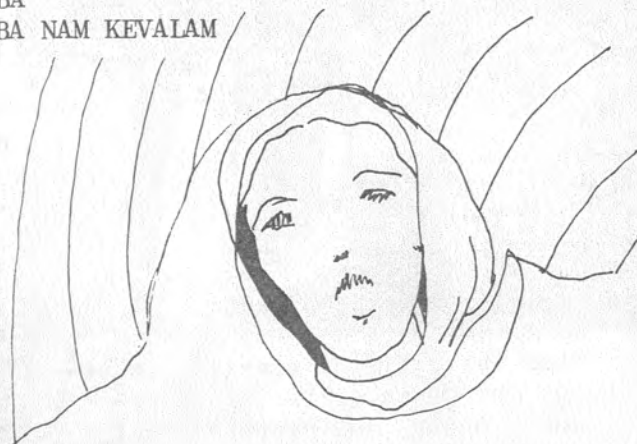
Oh my Lord, please help me to find You
Inside of me, let me abide with You
All i want to do is to see through
This creation
To You

And when You fill me up i know that
that i am limitless
My thirst is for the pure water of Your love
And more and more this song stumbles on the
words i look for,

BABA, You are in everything
among, below, above us
beyond us

Oh my Lord, please help me to find You
Inside of me, let me abide with You
All i want to do is to see through
This creation
To You

BABA
BABA NAM KEVALAM



HIS children unfolded HIS intimate vastness as they performed two plays before HIM and their brothers and sisters.

The boys from Sunrise School staged one, the story of Creation. Apart from entertaining the Margiis, this dynamic play showed that HIS Sunrise School is producing original, imaginative and sincere work, with results like the production of the play 'Creation'.

The masks worn by the boys for the play represented the evolution of life on earth and the birth of various planets and the sun in our solar system. The musical accompaniment, consisting of tracks off the Pink Floyd 'Meddle' album and the Yes 'Tales from Topographic Oceans' album, was chosen by the boys after careful consideration of the best overall auditory effect desired. The dance routine symbolized the movement in life of all HIS Creation with the continuing struggle towards perfection epitomized by man in his highest form. The narration, which is given below, was composed by teaching staff and students, who together speculated on the events leading up to the formation and actual creation of BABA's universe.

PLAYS

In the beginning the children and teachers in a group express God as one— they reach out and there is nothing all around....



Solitude...Emptiness...Isolation...Loneliness...
Frustration...Sadness.

HE was alone. All HE knew was HIMSELF. HIS only experience, HIMSELF. HE was everything. All there was and all there had been, and of course, all there would be.

HIS place was dark and empty. No ground to support HIM, no sky to cover HIM. Nothing to the right, nothing to the left. Nothing in front, nothing behind. Nothing above, nothing below.

HE had everything yet HE was lonely. At hand HE had infinite resources, whatever HE wanted would be. But one thing HE couldn't do was Give, for there was nothing to Give to. Nothing to love, except HIMSELF.

That was it! The idea formed. HE would break HIMSELF into many parts. And the game would be that each part wouldn't know its source, its memory of creation would be erased. Each part would have to journey and learn and experience and struggle to return to its beginning, and HE could watch and guide and love each part as it returned to the source. Happy with the plan HE set it in motion.

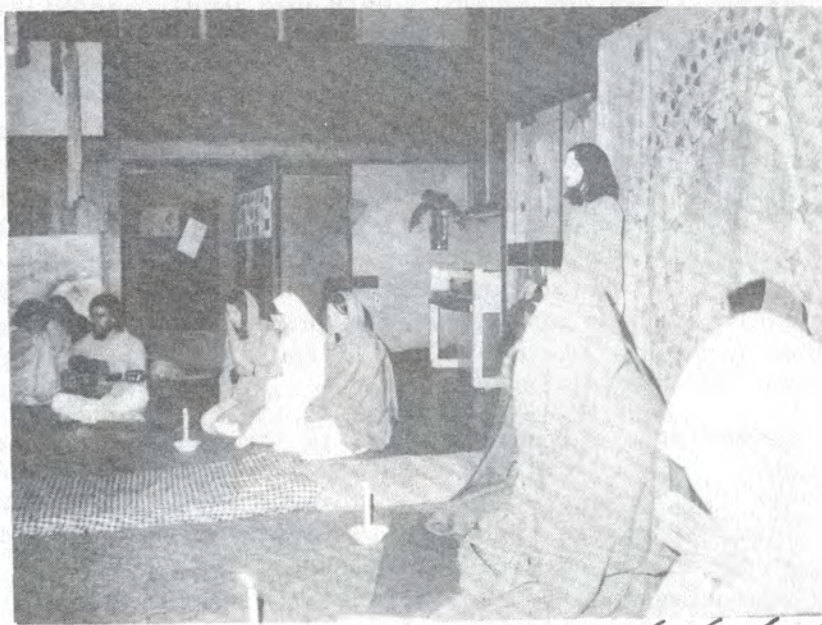
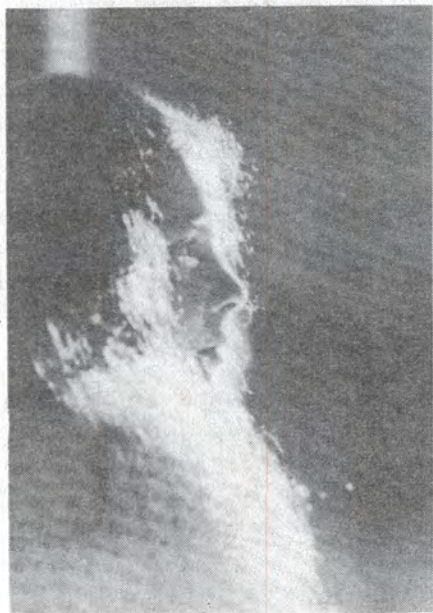
Man is the highest form of life on earth. HE is only one step from reunion with his God. The time draws close and the long cherished goal is in sight.

Then the cycle of creation is begun and He is split into many-suns, moons, and planets wheel around each other....

Margiis staged the second play, a colourful and moving mime about a tumbling monk.

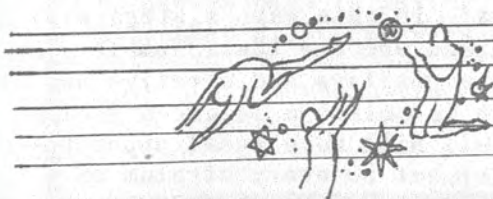
This monk, who had been a wandering acrobat in his early years, could not follow the normal practices of a monk, for he knew no prayers or chants. Ashamed of this, he used to steal into the crypt and serve the Blessed Lady in the only way he knew how -- by tumbling. In his deep devotion, everyday he would leap and somersault before the Lady's statue until he fell exhausted to the ground. In time, the abbot came to know of his practices. The abbot summoned the monk, who thought that he would be turned away from the monastery because of his tumbling, but instead, the abbot bid him to perform openly so that all could share in his sincere service to his Lady.

"We'd only practised a few times all together, but when we stepped out before our brothers and sisters on the night of the performance, there was a stillness in the air, as if BABA was saying, 'You will do it well this time,' and we felt we would. Our faces painted with rich colours like medieval masks and the stark simplicity of our costumes and the stage setting, gave us an initial air of other-worldliness, but when Navakumara started strumming the background song and Guhan, the exotic storyteller, began to engage the audience in the tale, BABA's spell captured both actors and audience and all became one before HIS eyes. Our movements and the joy of acting and watching were for HIM alone, and as the tumbling monk performed and bowed before the Blessed Lady, we offered again and again our services in this play of Life to HIM."



THE TUMBLING DANCE

And here i offer myself
And all i can do
In the tumbling dance
I only wish to serve You.
And the tricks and the turns i know
Are the only way I can show
My love for the Lord of the Dance
All praise to the Lord of the Dance.



WORKSHOPS

A number of short workshops run by LFT's provided a glimpse of HIS activities in this sector. These were hardly long enough to be of great practical use to the Margiis who attended them, but more importantly they communicated HIS energy, inspiring all to open themselves up more and more to be a channel for HIS work.

RAWA -- Art for Service and Blessedness

RAWA involves us in art, in the procreation of HIS beauty, so as well as finding out about the activities of RAWA to date, Margiis at the RAWA workshop expressed themselves creatively by painting many unique designs and pictures on large sheets of paper around the walls. In the discussion period, they became caught in the charm and compelling beauty of stories about search and discovery.

BABA's ideal of art which elevates the mind came across very strongly as HE created with the words and images an atmosphere of warmth and calmness in the room. Stories such as 'Leaf by Niggle' by Tolkien, about a grumpy little artist, who is led to the source of his inspiration, a reality which he had been unknowingly searching for for so long, kept Margiis entranced in the music of HIS fantasy worlds.

Education -- 'True education is that which leads to complete liberation'

The play 'Creation' by the boys of Sunrise, of course, provided the best 'workshop' on Ananda Marga education. The closeness and openness between the teachers and students, who worked together on writing, producing and performing the simple, yet lucid explanation of the Brahmachakra, showed just what a learning atmosphere of love can accomplish. At the actual education workshop, prospective Margii teachers had the chance to hear about the varied experiences of the Sunrise teachers, and ask any questions that they may have had on A.M. education. In 1975, by HIS grace, four more A.M. schools are to be established in cities across the country. The Sunrise teachers have been knocked-out by the speed with which BABA has established with Sunrise what they were only dreaming about, and more, and they kept constantly stressing to the prospective teachers how we are only HIS instruments and without HIM we can accomplish nothing.

Dharma Pracar

This was a more practical workshop with Margiis learning about the various methods of preparing and printing posters, leaflets and larger publications. Displays of posters of different types lined the walls, illustrating the step by step explanation of the simplest to the more complex printing methods. From this, Margiis could gain a basic understanding of the working behind just straight-forward gestetnered posters, to the makings of a magazine such as Clarion Call. Soon, by HIS grace, we will have an Ananda Marga printing press and more and more literature will be produced for the benefit and upliftment of society.

Renaissance Universal

There were two R.U. workshops, one for brothers and one for everybody, in which were discussed plans to make R.U. more active in this sector. Clubs are to be established on university campuses in the near future, not only for the students, but also for the staff and professors. BABA has said that one of the first stages in the establishment of Sadvipra Samaj is to bring about an ideological shift in the intellectuals of the society, so R.U. must reach these intellectuals in all spheres. Dada Dharmapala gave a talk on PROUT, the dissemination of which will be one of the main purposes of R.U. in this sector.

These two sessions impressed on Margiis the urgency of HIS mission and once reminded us of the astounding completeness of HIS teachings which HE has given us in order to establish a spiritual world.

Women's Welfare Section

While brothers attended the first R.U. session, sisters discussed the setting up of WWS in this sector. So far, WWS is only active in India, but in other parts of the world too, sisters are faced with many problems within society and specifically as they start on a spiritual path. WWS is to foster a sense of unity and solidarity among the sisters in Ananda Marga, so that they can help each other in overcoming their special problems and so that they can help other sisters and make known their rights in a society dominated by male values. In this way, sisters will be able to expand and use their female attributes in a positive and creative way in HIS plan to establish a balanced society in which all will have equal opportunity for development on every stratum of existence.

devotion action progress

- Abhiik Kumara Brc.

Parting message at the end of Sydney Sector's first Sectorial Seminar

It is said that the rich man has as much chance of getting to heaven as a camel has of passing through the eye of a needle. Why is this? It is because wealth blinds us to the realisation of our true Cosmic nature. By being concerned with what we possess, we are engaging our mind in crude and limited objectivities, thus losing sight of our unlimited, divine subjectivity. Worrying about what is mine or what is thine, we forget the more fundamental questions of "Who am I, Who are we?" So, if ever one wants to study any particular subject matter, the first thing which he will do is to isolate that subject and remove the dross which is obscuring the clearer inspection of that subject. Thus in the same way before studying the self, first that excess matter which is obscuring our vision must somehow be removed. This feeling of possession is our dross.

Just what is wealth? Obviously all material possessions are wealth. On the spiritual path, these must be given up. Do this by dedicating them to God in service to humanity.

This body also is wealth -- give it up. Those who always run after the pleasures of the body become crude. Think not of this body and its needs. "Behold the lily of the fields -- not even Solomon in all his glory was arrayed like one of these." Don't fear for your life, don't run to protect this body -- life was not meant to be lived in fear of death.

The mind and all its abundance is also your wealth -- give it up. Dedicate your mind to God in service to humanity. Those who treasure their mind become egotists, proud beyond measure, and blind to life and all its glory.

Spiritual realization is also wealth -- give it up. Dedicate your realization to God in service to humanity. Those who use their realization selfishly soon lose it, while those who share it with others only realize more until finally they are that realization.

Run not after pleasure -- its end result is always misery in equal proportion.

Seek not to enjoy experience. That which enjoys experience is your lower self -- your higher self is truly that experience itself. Realize your own true self.

Don't follow your heart. Your heart is not for the purpose of leading you anywhere. Its message is only one, and that is love. Yours is not to run after love but to give it freely whenever and wherever you are.

Run after only one thing in life. Run after the shining light of Truth. Let that ever be your guide. Today on this planet that Truth is most fully embodied in the Ideology and form of Shrii Shrii Anandamurtijii -- of BABA. My brothers and sisters, seek the Truth there and you will soon find it. And when you do find it -- live for that Truth. fight for it. die for it, be one with it.

You know, my brothers and sisters, a great revolution is coming, and it will sweep across this planet. But now is not yet the time for tears. BABA has said, "I want to see you all laugh. It gives me great pleasure to see you laughing. Leave all cares unto me. O, be blessed." BABA is bearing for us much of the burden now, but it is our duty, our task, to prepare ourselves so that we may take this burden away from HIM and carry it with dignity and love on our shoulders for HIM.

Always BABA is saying, "Victory is yours." But we should know and remember only that all victory is HIS. All victory unto the Supreme Father.

PARAM PITA BABA KI -----

JAI!!

My Interview with BABA -- Divyamurti

"MISSIONARY WORK SHOULD COME FIRST"

With the Grace of the Lord, I was allowed to see BABA in HIS cell on Monday June 24th.

I went to Patna to see BABA with several specific questions in my mind. But these were only minor compared to the desire to be with the personality who had inspired my life for the last few years.

BABA is permitted to have a visit each Monday for half an hour, with two workers. Sometimes a third person is allowed to accompany them.

I met Acarya Keshavananda Avadhuta and Aninyananda Avadhuta according to previous arrangements in front of the main gate to the jail. And after presenting our applications we were permitted to see BABA. HIS cell is a very short distance inside the main gate, on the ground level. We walked into the little courtyard in front of HIS cell, left our shoes, went in, and did pranam to BABAJI.

BABA was lying on a low wooden bed with a mattress. HIS voice is very soft now, so for that and other reasons, we sat very close HIM. Immediately the Dadas began massaging BABA and talking with HIM in Hindi. After some initial shyness, I also began to massage HIS legs, feet and back.

HE looked so good. I could hardly believe that this was the same body that had begun fasting over a year ago, and was soon after in a critical condition.

After talking in Hindi for a short time HE looked up and said, "450 days," and looking with a twinkle HE said, "the the body is only a machine, I am alive because of your mercy." And HIS expression was so expansive, that I felt HE was talking to all of HIS disciples.

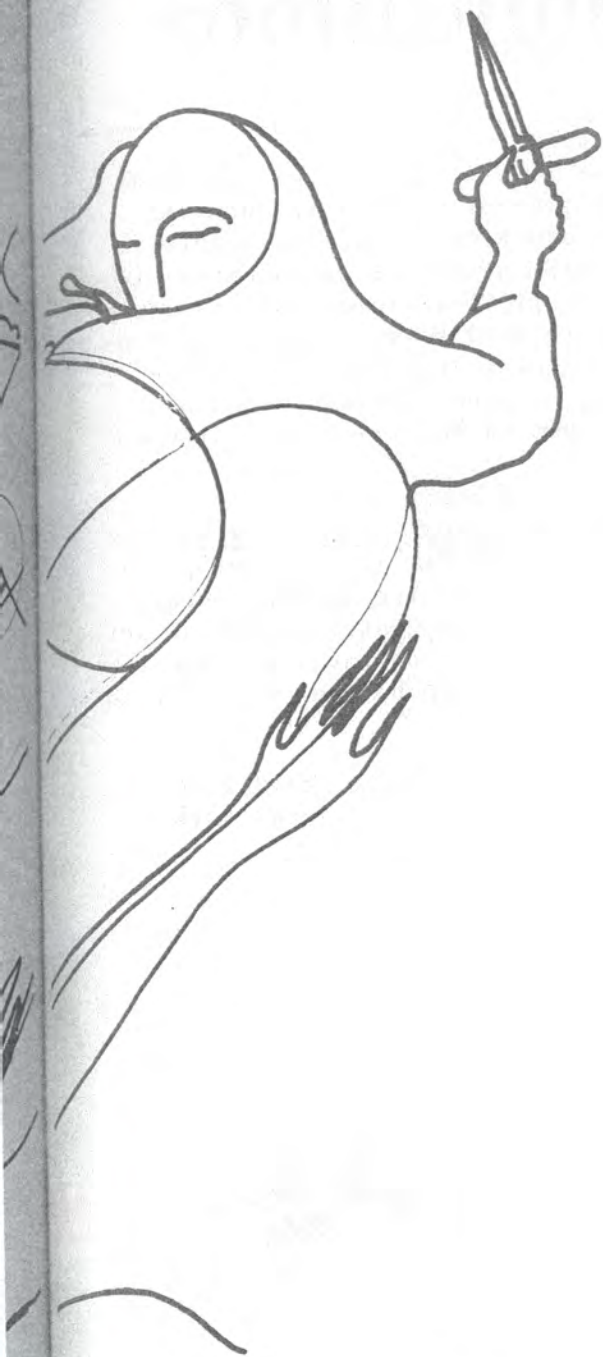
HE then said, "even if the pro-communist government of India kills BABA, I will stay with you. I am alive only because these boys don't want me to die."

Then BABA spoke in Hindi for awhile, as we continued to massage HIM. In a short while HE said, "Do the Margiis in North America know 16 points?" I said, "Yes BABA, they know."

HE then asked about several workers and how they were doing. He also asked



correspondence



EUROPEAN SECTORIAL RETREAT

A nine day summer sectorial retreat is being held on the Håøya Island, Norway, from the 2nd - 11th August. So if any reader is travelling to Europe and would like to attend, you can register with Jens Holmsen, Stavangergt 29, Oslo, Norway, or contact the sectorial office for further information. Over 300 people are expected to attend the retreat from all parts of Europe.

about how the work had been going in Alaska. HE asked how AMURT was functioning, and I told HIM about the work that had been done in the eastern U.S. after the recent tornadoes. And HIS face lit up and HE said, "Yes. I was reading about those problems some time back." HE closed HIS for a few moments, then said, "Missionary work should come first, then comes eating. But I don't want that my children should follow me in regards to eating. They should follow me in all other respects, but they should not stop eating for 15 months."

HE then gave some specific instructions for the paper Sadvipra, and HE said that it is good for every sector to have a daily paper, but that these would be implemented at their own convenience. Then for some-time more BABA talked with the Dadas in Hindi. In awhile the guard indicated that the time was up. After many namaskars and a very sincere pranam, we were ushered out of HIS presence.

For several hours after, my mind kept returning to the thought of being in such close physical proximity to BABA. I can't help but think that to call HIM BABA, that most beloved entity in the Cosmos, is supremely appropriate. He is the most loveable personality I have met in this life.

My dear brother,

I am glad to learn about your activities in Australia. I too would like to devote all my life at the lotus feet of our BABA but I am so poor that HE is not accepting me as HIS worker. This body has two children to look after. They are quite young now. For this cause only my beloved father is not allowing me to serve HIM more fully. I do not know when HE will give good sight to me. I am only waiting for HIS call. I talked with Rudrananda Dada and he told me it is not yet time for me until we have one good children home for the children. Anyway I have to wait until HE calls me for HIS service.

Our beloved Father's blessing is everywhere, the only thing is some can perceive it others cannot. The one who can feel it is the most lucky, others are not.

RABA is the only one
only HE is everywhere
to bless HIS children.

A sister in Nepal.

Educated is he, who has learnt much, remembers much and made use of them in practical life. His virtues I shall call by the name of education.

P.R. Sarkar

Teachers at Sunrise Community School supervised the production of an attractive brochure describing Sydney sector's first A.M. school. Titled 'A New Dawn in Education', the brochure outlines the aims, teaching techniques, curriculum and activities, and organizational aspects of the school, and describes its use as a learning resource centre for the whole community. The photographs included of the teachers, students and parents at work, meditating, on excursions or singing together, show the close and loving learning atmosphere of the school and aptly illustrate the text which distinguishes Sunrise as a school unique and complete in its educational goals and methods of achieving these goals. This brochure, intended for distribution to parents of prospective students and other interested parties, makes the reader aware of the need for a complete education, that which aims at developing the whole being, the physical, mental, and most important, spiritual aspects of the child. Education is very important in the community and BABA is helping us to establish schools which will cater for the future leaders of HIS universalistic society.

Women's Welfare Section is printing a bi-monthly newsletter containing articles relating to the development of the sisters' role in society, questions for discussion at WWS meetings, sources of reference for good literature on women and other things of interest. Sisters are encouraged to send in articles, excerpts from books, thoughts on any particular problem that they themselves or that others sisters seem to be having, etc., to WWS c/o Sectorial Office. This newsletter is not the planned sisters' magazine, which we are now thinking to incorporate as a section in the social philosophy newspaper.

Dharma Pracar section is also sending out a bi-monthly newsletter to the units to keep them up-to-date on new developments in the field of Dharma Pracar and on interesting news within the sector and from overseas.

Publications

The second edition of 'Artalive', the RAWA magazine, is presently under production. The editors have been contacting people in different fields of art in an endeavour to include more topical articles in this issue. Also needed are good poems, stories, illustrations and photographs. If anyone has contributions or ideas for the magazine, please send them to Artalive c/o Sectorial Office.

The theme for the August Clarion Call is to be Universalism, and for the following issues the themes will centre around courage, wisdom and unity. Any contributions of articles, poetry, graphics or any ideas are most welcome. These too can be sent to Sectorial Office.



BABA'S BUSINESS

AVAILABLE FROM PUBLICATIONS DEPARTMENT

Limited numbers of BABA's books:-

Subhasita Samgraha Parts I,II,IV	.80¢ per copy
Human Society Parts I,II	.80¢ " "
Idea and Ideology	.80¢
Problem of the Day	.50¢
To the Patriot	.20¢
Ananda Sutram	.50¢
Abhimata	.80¢
Ananda Marga (Elementary Philosophy)	.80¢

-- or \$7.60 for one complete set

Also available:-

BABA's Life Story	.50¢
Prout -- What it stands for	.50¢
Spiritual Practices	.20¢
A Guide to Human Conduct	.20¢
BABA Songs	.50¢
Artalive	.50¢

All orders should be pre-paid, including postage (air mail 25%, surface mail 15%) with cheques or postal orders made out to "Ananda Marga".

WORKERS NEEDED IN SYDNEY

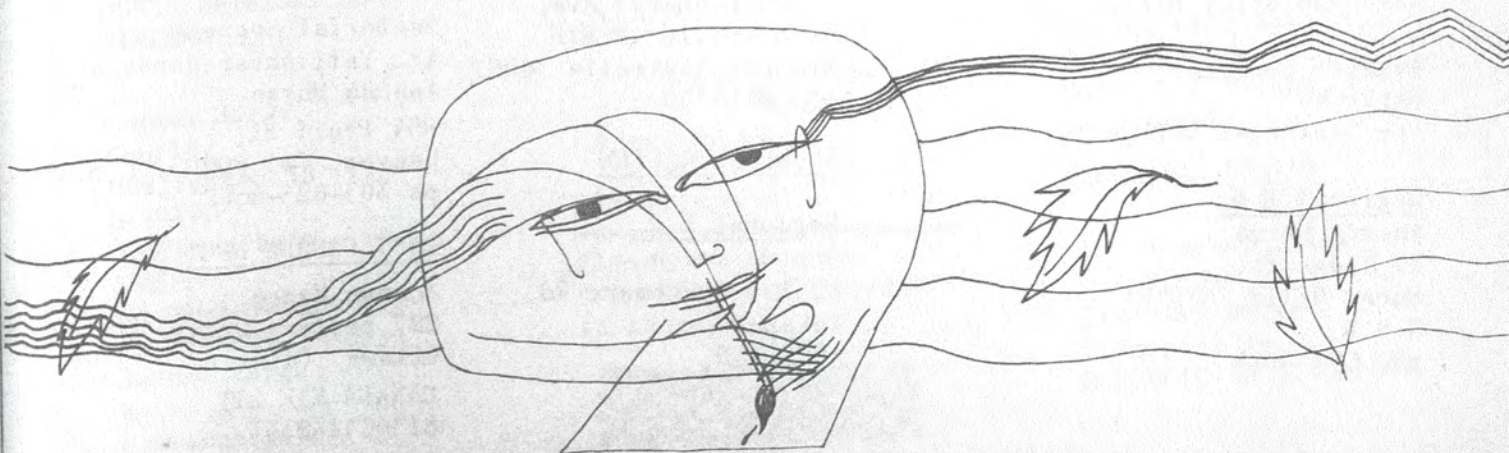
AN EFFICIENT TYPIST

AN IMAGINATIVE ARTIST

AN EXPERIENCED PRINTER
(FOR HANDLING OFF-SET PRESSES)

A SOCIAL WORKER
(TO WORK ON PERMANENT WELFARE PROJECT)

WE ARE ALSO LOOKING FOR A FREE OR CHEAP PRINTING PRESS AS COMMERCIAL PRINTING IS VERY EXPENSIVE, AND AS THE PUBLICATIONS DEPARTMENT BECOMES MORE AND MORE ACTIVE, SO DOES THE PUBLICATIONS BILL! SO ANYONE KNOWING OF ANY PRESSES LYING AROUND, LET US KNOW PLEASE.



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c/o Melbourne Regional H.Q.

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ph. 347-6740

Ananda Marga
41 Jordan Hill Rd.,
Nth. Hobart
TAS. 7000

Ananda Marga
12 Torrens St.,
College Park, ADELAIDE
South Australia 5069
ph. 42-1637

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Western Australia 6007
ph. 81 5550

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Takapuna
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Ananda Marga
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3C/145 Ohiro Rd,
Brooklyn, WELLINGTON, N.Z.
ph. 59 792

Ananda Marga
13A Riccarton Rd.
Riccarton,
CHRISTCHURCH, N.Z.
ph 43200

Ananda Marga
67 Elm Row,
DUNEDIN, N.Z.
ph 77951

Ananda Marga Yoga House
56 Queens Rd.
NELSON, N.Z.
ph 87554

PORT MORESBY REGION

Ananda Marga
Flat 4D
Administration College
Vaedi St., Flats
Waigani
PORT MORESBY

Mailing Address:
Box 8042
Waigani Post Office
PORT MORESBY,
New Guinea.

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Ac. Yatiishvarananda Av
Ananda Marga
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Denver, Co. 80203 U.S.A.
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EAST CANADA REGION

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227 Eastern Drive
Ottawa, Ontario
CANADA K1K 2T7
613-741-2153

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Vernon B.C.
CANADA
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604-876-4656

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Bahia de Sta,
Barbara 183-2
Col Anahuac
MEXICO 17, D.F.
ph 905-250-0555

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Kingston 5
JAMAICA
ph. 924-5258

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HEADQUARTERS

Sectorial Secretary
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Petzower St. 3
WEST GERMANY
ph 805-26-95

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Ananda Marga
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Ananda Marga
Kiirtii
Stavangergaten 29
Oslo 4
NORWAY

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Ananda Marga
Vimal & Jyoti
Flat 2, 56 Princes Rd
Liverpool 8
ENGLAND

Pierre Rivat
17 Rue de Sevres
75006
Paris
FRANCE
ph. 222-7669

Herman van Eelen
Krammerstraat 4
Amsterdam 2
HOLLAND
ph 724416

Ananda Marga
c/- Skomindevei 23
2840 Holte (Copenhagen)
DENMARK
ph 42-20-74

SWITZERLAND REGION

Prabha
8057 Zürich
Seminarstr 80
SWITZERLAND
ph 269809

Ananda Marga
c/- Gargii Krutze
Via Valsolda 129 int 45
00141 Rome
ITALY
ph 892-6542

NAIROBI SECTOR

Ac. Krsna Caetanya
c/- No. 9 Babani St.,
Ajegunle Apapa
Lagos
NIGERIA

Please inform us of any
new addresses or changes
in address.



HONG KONG SECTOR HEADQUARTERS

Sectorial Secretary
Ac. Rameshananda Av.
P.O. Box 237
HONG KONG

TOKYO REGION

Ananda Marga
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JAPAN
ph 078-241-0244

TAIPEI REGION

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Sectorial Secretary
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Ananda Marga Yoga House,
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Happy Valley
V. Rama, Cebu City,
PHILLIPINES
ph 9-48-70

BANGKOK REGION

Ac. Pinaka Panii Br.
73 Soi Lang-Suan
Ploenchit Rd
Bangkok, THAILAND
ph 52-24-11

SINGAPORE REGION

Ac. Minaksi Sundaram
c/- Prabha
7 Medway Drive
Singapore 19
REPUBLIC OF SINGAPORE

GEORGE TOWN SECTOR

Sectorial Secretary
Ac. Chidrupananda Av.
Calle-Ayachucho 1416
Florida, Buenos Aires
ARGENTINIA
ph 719-8282

BRAZILIA REGION

Sr. Daniel Bonis
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Tijuca
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Juan Carlos Rodriguez
Calle General Flores 4992
Montevideo
URUGUAY
ph 589972

Sr. Osvaldo Gonzalez Real
Calle Paz Perez
Asuncion
PARAGUAY
ph 23992

UNITS AROUND THE WORLD

As it is impractical to list all the addresses around the world, the addresses given are only the major ones in each country. A list of the places around the world where Ananda Marga is established is given below -- the addresses of these units can be found by enquiring at Sydney Sectorial Office, or from the main address in the particular country as listed in the previous section.

ARGENTINIA

Florida (Buenos Aires), Rosario,
Cordoba, Mendoza, Mar del Plata,
Bahia Blance, Tucuman, Olavarria,
La Plata

BRAZIL

Porto Alegre, Sao Paulo, Santos,
Rio de Janeiro

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A complete list is available in
The Crimson Dawn

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Berlin, Frankfurt, Tübingen,
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Emmerich, Göttingen, München

FINLAND

Helsinki, Vippula

ITALY

Milano, Rome

NORWAY

Oslo, Lillestrøm, Nordbyha-
gaveien, Landeranta

SWEDEN

Stockholm, Upplandsväsby

UNITED KINGDOM

London, Hull, Liverpool,
Birmingham, South Wales

U.S.A.

Units have been established
in every major city and most
towns throughout the U.S. For a
complete listing consult the
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